THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him." BOOK OF MORMON, MORONI 7: 47.

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RELIEF SOCIETY MILESTONES

MAY BOOTH TALMAGE

PRESIDENT OF RELIEF SOCIETIES, EUROPEAN MISSIONS

ANOTHER YEAR has come and gone and we are approaching the 85th milestone along the road of Relief Society achievement. There has come to the world during those years and the decade that preceded them events of such tremendous import as to tax one's vocabulary to describe them even in outline. The accumulated brain power of preceding centuries seems to have found expression in inventions, discoveries and other marvelous developments that have changed the world's thought during these last hundred years.

The light that came when the heavens were opened to the Prophet Joseph Smith has illumined the earth and enveloped its inhabitants. The teachings of the prophet have been absorbed by myriads who have openly accepted them, and in lesser degree by other hosts whose courage has been less strong; and all have shared in the resultant enrichment of their lives. Of the more practical things begun by the great leader of Christ's Church restored in latter days, one of paramount importance was the establishment of the Relief Society organization on March 17th, 1842. To one who has access to the record of the beginning, the development and the stupendous results that have come since that memorable date, the chronicle seems almost past belief. And yet what does history tell?

WHAT HISTORY REVEALS

One may read that the number of societies has increased from

1 to 1,463, and that the membership that began with 18 has now reached 61,066; but the figures take on new meaning to those who travel thousands of miles visiting many countries, and who finally get within the Arctic Circle and still find these organizations operating with beneficent effect. One may read that in a single year there were 366,155 visits made to the sick and homebound by Relief Society sisters, and more than one hundred thousand dollars (£20,416) spent in giving relief to the sick and needy; yet a greater realization as to the actual significance is obtained through reading a six-page letter of gratitude from one who has been for a score of years the recipient of these unostentations ministries. Does the mere statement that 200,000 bushels of wheat were released by the Relief Societies to the American Government, to aid in replenishing the well nigh depleted stores of the Allies during the Great War, give an adequate picture of the sacrifice it took through many years to gather, save and preserve that wheat, or of the part it played in furnishing strength, the lack of which might have turned the tide of prospectve victory into one of disastrous defeat? A mere statement that 500 fewer children died in our Church in a single year after health problems became the course of Relief Society study may cause but passing comment; yet who knows what part some among that rescued number may take in the world's work of the future? Through the specialized social service work of the Relief Society, families have been rehabilitated and broken homes restored. Courage has been put into the hearts of those whose lives seemed about to spell failure, and they have risen through the assistance rendered to a newness of life.

What does it signify to the ordinary reader to note among other statistics that the number of days devoted to Temple work by Relief Society sisters in one year was 119,566? But to those whose souls are in tune with the infinite there comes the echo of a mighty chorus of gratitude from the voices of those who on the other side have been thus liberated from their prison houses. The record shows that 643,657 regular visits have been made, which means that vast numbers of women have followed their monthly rounds to Latter-day Saint homes, not because someone was known to be ill or in want, but to ascertain if all were well, and to carry a message of cheer to such as needed it most, and to receive from those who had to spare for the benefit of the less fortunate. Vital as are all these things to the material welfare of our Church members, there is another phase that cannot be set down in figures, yet which in the final summing up may show values quite as great. The development, mental and spiritual, that has come to the women of "Mormondom" during these more than four score years, and the uplift to families through having more intelligent and efficient mothers, are supplying a leaven, the effect of which is felt throughout the civilized world.

QUALITIES OF RELIEF SOCIETY WORKERS

A successful Relief Society officer must be a woman of integrity and of resourcefulness; she must be sympathetic, dependable, trustworthy, tactful and wise, of sound judgment, and able to discriminate between those who will suffer in silence rather than complain and others who make ever increasing demands upon the sympathy and help of their benefactors. She must be a woman who inspires confidence and never betrays it, one who can pour oil upon the troubled waters of family disruption and bring resultant peace.

With thousands of women constantly engaged in cultivating, teaching and exemplifying these character-building traits, what must be the aggregate accomplishment? The answer has been demonstrated through many decades. The wonderful women who have gone through the ranks as members, as visiting teachers, as secretaries, treasurers, counselors or presidents in local societies, who then have served as stake officers and finally been called to be members of the General Board, are women who could pass the test on the qualifications specified and come out gloriously victorious. Such are the women who have directed these organizations from the beginning. The names of Eliza R. Snow, Zina D. H. Young, Bathsheba W. Smith, Emmeline B. Wells and Clarissa S. Williams, the last named being our present esteemed President, are well beloved and will go down in honoured memory to future generations.

Concerning the work of the past year specifically, the outstanding features emphasized by the General Board have had to do with problems of health and sanitation, the beautifying of one's surroundings and the providing of suitable vacations for motherless children. Vacations were arranged for seventy-six children as a result of the past year's effort. The experience is one that does not end with the holiday time itself, nor is the recipient alone blessed, but the sympathetic friendships thus formed are sure to ripen and strengthen with the passing years.

In cities where Latter-day Saints predominate and where the civic authorities recognize and appreciate the potency of organized effort on the part of the Relief Societies, and are therefore glad to cooperate with and be assisted by these organizations, results have come that challenge the admiration of residents and visitors alike. In the missions, where our numbers are few and those in charge of civic affairs are usually either misinformed as to the nature of our work or who are prejudiced without investigation, the problems are more difficult.

The need for trained leadership in the missions is difficult to meet, because, as a rule, the ones who possess these qualities most fully are they whose ambition seeks greater opportunity, and by the time they are really efficient they usually emigrate. Often-

times new officers must be selected from recent converts and the whole training process started anew. The reports of Relief Society work from the Continental Missions and Armenia (none has yet come from South Africa) show many results that give encouragement, and particularly is this true in the French Mission where the increase in activity is really phenomenal.

RELIEF SOCIETY ACHIEVEMENTS IN THE BRITISH MISSION

In the British Mission the year has been most unusual. The stress and struggle incident to and resulting from the great strike brought both opportunity and responsibility to Relief Societies. In many branches treasuries were depleted in affording relief to those whose distress was greatest, and because of unemployment those who had been the ones to give were now themselves in need. Our hearts were made glad by the response that came at Christmas time to the suggestion sent out that those who had a surplus should help their sister organizations who had little or nothing. A beautiful spirit of self-sacrifice was shown in some instances, and many letters of deep appreciation have been received from the recipients of this benevolence. The progress made in our work may not be so noticeable from year to year, but in comparing reports at ten-year intervals we see that the results are outstanding and show an almost doubled increase along the most important lines.

There are still a few among our officers who seem to feel, though wrongly so, that their success is measured by a large balance in the treasury. The need for and the importance of having means with which to relieve distress is urgent. To have a large cash balance on hand is evidence of failure to grasp the true meaning of Relief Society work, if there be worthy members whose health is impaired through insufficient food or who are suffering from excessive cold with no means of alleviation. With judgment and sympathy our officers must assume their responsibilities, discharge their obligations and thus find joy in the reward of duty well done.

WHAT OF THE FUTURE?

The years and decades are speeding on! One is inclined to wonder if even the great leader, who unlocked the door for the women of this dispensation, saw in prophetic vision the marvelous results that were to follow. One may be sure that were the prophet so blessed his soul was filled with joy and thanksgiving, with gratitude and praise, even as have been the souls of the noble women who have been privileged to minister and serve, whose lives have been broadened and whose hearts have been educated in the school of sympathy and love.

Let all these devoted workers take courage from the poet who gives this stimulating admonition:

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift:
Shun not the struggle—face it; 'tis God's gift.

IF I WERE A RELIEF SOCIETY TEACHER

If I belonged to the ancient and honourable corps of Relief Society teachers, I should cultivate one sweet and shining virtue—sympathy. Not alone that tender solicitude which prompts us to give money, clothing or food to those in need, but that gentle, kindly spirit of sympathy that perceives the trouble and burden of another, and which prompts us to give love and understanding. O, that gracious word—Understanding. Solomon tells us that with all our getting we are to get understanding—understanding of another's temperament, and therefore an understanding of how to lay the fragrant rose of a word or a smile right over the sore spot, not tearing open the wound of sorrow or trouble by talking about it, but just dropping a word of encouragement or a little honest compliment about some particular trait or act of the friend to whom we are talking, which will act like the balm of Gilead.

We all long for encouragement. We are all so desperately afraid that we have done some one thing or left undone some other thing that will injure ourselves or our loved ones. None of us think very highly of ourselves, at best, and it is so comforting to hear someone say we do this well or we wisely left that undone.

A wise woman who had many dear and adoring friends once was asked how she kept her friends so long, and she replied: "I don't make a virtue of telling my friends their faults. If I go to see a new-born child who has ugly ears but a sweet little mouth, I tell the mother about the mouth and don't mention the ears. She sees what I see, anyway. So with my friends. I am not called upon to reform them. I love them for what they are, not for what they ought to be or might be."

Some people have so cultivated the art of saying disagreeable things that they can never be agreeable. They fancy themselves as being what they call "frank and honest." But they see only people's ugly points, never their praiseworthy ones. As a great writer puts it: "There are those who from long disuse have lost the power of kindly, human speech." May we be delivered from Relief Society teachers of this nature!

We can all minister as understanding Relief Society teachers if we will train ourselves first to speak kindly words to our every-

day associates in the home. You know many wives forget ever to say a word of praise or encouragement to their overworked husbands. If men do ill, or neglect us, we hurry to tell them so, frankly and fully. But if they offer a bit of help in our housework, or when they are dressed up for church and we note their clean, gentlemanly appearance, we keep still and say nothing. We are so stingy with our encouragement.

When you go out teaching in the good old-fashioned way, you dear old-fashioned sisters, you just carry with you a few encouraging words; for instance, notice the flowers in the window, the healthy-looking children, the clean home, the excellent cooking, the faithful attendance at meeting, the inspiring testimony given by the husband or wife at the last fast meeting; and above all, carry with you all the "trade-lasts", as the children call them, you have heard about your hostesses' children. We would rather hear good things about our husbands and children than about ourselves. Then, pass on such words of encouragement as you go from door to door.

Above all remember there is vitality, a principle of life, in the very speech that we utter when talking on any of the principles of the Gospel. A word of testimony, a reference to fulfilment of prophecy, a faith-promoting incident, an assurance that the Lord notices and rewards our faithfulness in our home and Relief Society duties—all these fall on the tired spirit and burdened soul of a mother like the precious "dew upon Mount Hermon." Garnish your visits with such pearls of wisdom and sympathy, dear Relief Society teachers, and you will be loved and welcomed in every home you visit.—Editorial in Vol. 8, *Relief Society Magazine.*

BOOK OF MORMON EVIDENCE

Elder Janne M. Sjodahl

This year is a centennial year in the history of the Church; for it was on September 22, 1827, that the Prophet Joseph Smith received the plates of the Book of Mormon at the hands of the Angel Moroni. That was an event to be remembered now, preparatory to the great centennial in 1930, in memory of the organization of the Church.

The Book of Mormon is the most remarkable book in existence. It is a literary miracle from whatever view it is regarded. Since its appearance it has been assailed from all directions. It has been declared forged or spurious as to authorship; it has been pronounced a piece of plagiarism as to its contents; it has been ridiculed as imperfect with regard to composition, style and grammar. And yet the promise it contains that the Lord, through His Spirit, would manifest the truth of it to every sin-

cere inquirer has been fulfilled in hundreds of cases, in all countries, in many languages. In the entire history of the world there is no exact parallel to the Book of Mormon.

Comparatively little has been said against the doctrines of the book. Even the critics realize that they are the doctrines of the Bible, and they cannot, of course, be true in the Bible and false in the Book of Mormon. But the attacks have been directed against its history. The assertion has been made, over and over again, that archæology does not corroborate but refutes that history in every particular.

That is a question which the average reader of the sacred record has, perhaps, no means of entering into thoroughly for himself. He must rely entirely on the testimony of others. The marvelous discoveries of the last few decades in the field of American archæology are, however, as evidence considered, so different to what was known previously as to make even the experts sit up and take notice.

A case in point, as an illustration of this assertion, is the discovery of a steel tool among the ruins of a prehistoric city in Panama. The Book of Mormon relates that King Shule, who was "mighty in judgment" as well as physical strength, won a war against his brother, by means of his superior arms, he having discovered a method of making steel swords. (Ether 7:9.) Jarom tells us that the Nephites also had steel tools. (Jarom 1:8.) Hitherto the experts have generally held that the prehistoric Americans did not know the use of iron or steel. Mr. John Fiske in his admirable account of the Discovery of America (Vol. 1, page 31) makes the sweeping statement that "a knowledge of smelting iron was never reached in aboriginal America." Critics have seized upon such dicta and tried to discount the Book Mormon.

(*Continued on page 157*)

THE SCOPE OF THE RELIEF SOCIETY

WHO CAN MEASURE the heights of love, the breadth of charity, or sound the depths of knowledge? He only who created the universe. And He alone may compute the majesty and the power of the Society which was established in Nauvoo, March 17th, 1842. The scope of our work, the possibilities of our development, are bounded only by woman's capacities and woman's eventualities. The Relief Society is as broad as eternity, as far reaching as love. Any woman of excellent character may achieve membership in the Society. All that is true, all that is beautiful, all hope, faith and mercy are enclosed within its boundaries.—SUSA YOUNG GATES.

"AND NOW abideth faith, hope, charity, these three; but the greatest of these is charity."—1 Corinthians 13: 13.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 10, 1927

EDITORIAL

CHARITY, BENEVOLENCE, LOVE!

THESE ARE GOODLY, even godly virtues, stated in the ascending order of value and effectiveness—that is as the terms are currently understood and applied. *Charity*, once of broader and even nobler meaning, now most commonly suggests the thought of some material form of bounty, some phase of almsgiving, into which the soul of the giver may or may not enter. *Benevolence* may be said to include charity, and signifies definite intent or desire to help by good deeds, through sacrifice, in short, true philanthropy based on worthy motives. *Love*, the sum of all that the foregoing may comprise or imply, connotes kinship between the giver and the recipient, a fellow-feeling, general good will toward mankind.

None of these, not even the last and greatest including the others, can be of worth as abstract conceptions; to be real, to be good—good for something—these commendable virtues must find expression in deeds.

What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?

If a brother or sister be naked, and destitute of daily food,

And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?

Even so faith, if it hath not works, is dead, being alone.—James 2: 14-17.

The Relief Society of the Church of Jesus Christ of Latter-day Saints, the first in the order of establishment and one of the greatest in point of achievement of all the auxiliaries in the Church, is a charitable, benevolent and philanthropic organization, of the highest order both in purpose and operation, motivated by the energizing power of love for our fellows.

Instructive data of historical interest and inspiring encouragement are presented on other pages of this issue; and it may suffice here to say that this splendid organization of the women of our Church, though called an auxiliary, is indispensable to the realization of the divine plan with respect to the preparation of the world for the coming of its Lord, which is the great purpose for which the Church has been reestablished upon the earth in these the last days.

In the carrying out of His plans, by which the salvation of the

race is made possible, the Lord hath need of women as much as of men. The world in general has been slow to recognize, or at least to acknowledge, the vital importance of woman's work in the effort to solve the great problems of human existence and duty. To the honour of its divine Head be it said that the restored and reestablished Church of Jesus Christ has recognized from its earliest days the imperative need of woman's ministry.

The Relief Society, the oldest and noblest organization of women now existent, based as it is upon self-denial, sacrifice and unremitting effort for the relief of suffering, the strengthening of the weak, the rescue of the unfortunate, the ennobling of the otherwise common, is veritably a gift of God to the Church and to the world.—J. E. T.

GODSPEED AND WELCOME!

THEY COME AND THEY GO—these faithful missionaries of ours—glad to arrive, happy in service, and pleased to return home when honourably released. While in the field every one of them is ready to serve wherever called or sent, as visiting Elder, district president, conference clerk, or member of the general staff at the Mission Office. Changes have just been made in the personnel of the workers at headquarters.

ELDER Z. VERNON DERRICK came into this Mission October 17th, 1924, and for nearly eleven months was one of the most earnest of the field force in the Nottingham District. On September 3rd, 1925, he was transferred to the Liverpool Office as an assistant secretary, and developed such devotion and efficiency that later he was made Secretary of the European Missions, from which responsible post he is now released with honourable distinction. In duration of service, though decidedly not in terms of individual age, he is the oldest missionary in Great Britain, the "old man" if you please, though but twenty-three years of age. Cheery in disposition, helpful by nature and self-training, he has been a never-failing source of encouragement. Only the clock could make him frown—this because the time-piece told off too rapidly the hours for work.

ELDER JAMES K. KNUDSON, twenty-one years old last January, and therefore barely two months beyond the age at which under British law he would be classified as an "infant", has proved himself one of the strong men in the field both as speaker and writer. He arrived October 31st, 1924, and took his place in the Manchester District. He laboured with might and main, and the beneficent contagion of his example spread throughout the district and beyond. In the closing days of 1925 he was transferred to the office of the *Millennial Star*, and after a short period of training he was made Associate Editor of this

magazine. He is the subject of many spoken and written tributes of appreciation from the numerous readers who have found inspiration and encouragement in his writings.

These two brethren may look back upon their efforts with justifiable pride which, if they indulge therein, will doubtless be mellowed and sanctified by their reverent acknowledgment of the divine assistance by which they have been sustained. Following a short tour for study and observation on the Continent, Elders Derrick and Knudson will return to their homes set amidst the towering mountains of the West, ready and willing to enter upon another stage of missionary endeavour. May the Lord continue to be with them through the bright and promising future!

Elder Seth W. Pixton, who since New Year's Day of 1926 has been engaged at these headquarters, for the last nine months as Secretary-Treasurer, now becomes Secretary *and* Treasurer of the European Missions. He has fully demonstrated both the capacity and worthiness adequate to the responsibilities of this dual office. Prior to his call to headquarters he laboured for approximately seven months as one of the field workers in the Birmingham District. Elder Pixton has enjoyed and utilized the advantages of college training, and is a graduated Bachelor of Science from the University of Utah.

Elder Waldo L. Osmond, who has been in the field since July last, laboured for a short period in the Manchester District, and was assigned to duties in the Liverpool Office in October. He is now appointed Associate Editor of the *Millennial Star*. Elder Osmond holds the degree of Bachelor of Arts from the Utah Agricultural College. *Star* readers will have abundant opportunity to make his closer acquaintance, and we know that he will have their undivided support.

Elder Ralph V. Chisholm, who came to this field in September last, has been made Assistant Secretary at these headquarters, and has entered upon his responsible duties with energy and ability.

And so, a fond farewell to those who have to leave us, and hearty welcome to the new appointees!—J. E. T.

ADDRESS TO STUDENTS

On the evening of February 24th, Sister May Booth Talmage addressed, by invitation, the Christian Club of Edge Hill Training College, Liverpool. This is a school for women, with aim and purpose expressed by its name. The subject treated was one of vital interest—"The Divinity of Jesus Christ." A very cordial reception was given the speaker, and the address was received with marked appreciation. A profitable though brief discussion followed.

THE LIVERPOOL CONFERENCE

THE SPRING CONFERENCE season of the British Mission was ushered in auspiciously by three spirited gatherings at Blackburn on February 27th, at which resident members from many cities and villages in the extensive Lancashire area assembled. President James E. Talmage, Sister May Booth Talmage and Elders Z. Vernon Derrick, Seth W. Pixton, James K. Knudson and Waldo L. Osmond from Mission headquarters were present, as were President David M. Kennedy, the ten Traveling Elders of the Liverpool District and numerous friends, inquirers and investigators, all of whom partook of the energizing spirit that characterized each service.

The challenging interrogatory, "Why 'Mormonism'?" was the keynote sounded in the first assemblage. Sunday School scholars gave fitting answer to the query through well prepared recitations delivered with precision, clearness and emphasis. It was shown that "Mormonism" is the embodiment of the everlasting Gospel, and that its message is in no wise a new one; centuries ago on both the Eastern and Western Hemispheres the principles of what is now called "Mormonism" were preached. It was further demonstrated that the scriptures clearly teach that man's eternal progress is limited only by his failure to respond to his opportunities; that "Mormonism" is a practical, every-day religion that gives unbounded opportunity for the development of its adherents; that "Mormonism" is the restored Gospel of Jesus Christ, the eternal plan of progress for mankind.

President James E. Talmage, in addressing the morning gathering, stated that there is a distinctive earnestness about the activities of members of the Church of Jesus Christ of Latter-day Saints; he referred to the excellent, thoroughly prepared program as an exhibition of their industry. Sister May Booth Talmage showed that the vitality of the Church is reflected in the achievements of its flourishing auxiliaries; not the least of these organizations is the Primary Association, in which thousands of children receive not only spiritual benefits but education along lines of scholastic endeavour. Elder Waldo L. Osmond discussed the Sunday School organization as a character-building force and asserted that nowhere can be found more strict adherence to the teachings of the Master than among members of the Church of Jesus Christ of Latter-day Saints.

A report of conditions within the district presented by President David M. Kennedy in the afternoon service revealed the following facts: 634 members of the Church reside in the district, 83 of whom hold some office in the Priesthood; there are eight branches in the Liverpool area, seven of which are completely organized; eight baptisms have been administered thus far during 1927; increasing interest is being manifested in all Church

activities. President Kennedy supplemented his report with a brief discourse, in which he emphasized that consecration to the service of the Lord cannot fail to yield eternal reward that far transcends in worth all worldly treasures.

What it means to be a missionary was the subject of brief but effective remarks by Elder Frank L. Koons. Missionary work gives opportunity for the development of man's greatest powers, he avouched. Elder Douglas H. Petersen affirmed that the faith of the "Mormon" pioneers has brought a rich harvest to latter-day Israel; he urged that they be remembered and honoured for their unwavering trust in God. Elder Robert M. Adams pointed out by well drawn illustrations that the authority to act in the name of the Lord is vested only in him who is called of God and ordained under the hands of those holding the Priesthood. "Who Am I?", "Whence Am I?", "Whither Am I Bound?"—these questions have perplexed men in all dispensations, said Elder James K. Knudson. He then delivered a forceful discourse on the third of these vital queries, asserting that the resurrection will prove to be a glorious reality, though many in the world now regard it as phantasy and illusion. Commands find no place in the Church of Jesus Christ of Latter-day Saints, but authoritative counsel and advice guide its members, affirmed Elder Z. Vernon Derrick. If I have rendered service in the cause of truth, therein lies my happiness, he concluded.

The General Authorities of the Church and the Mission Officers were presented by Elder Kenneth A. Nielson and unanimously sustained by the assembly, after which Elder Nielson spoke on the harmonious operation of the Church. The order and system of the administration of Church affairs is a result of its divine guidance, he said. There are no short cuts to salvation, declared Elder William F. Forsey, and with apt analogy supported his assertion. Elder Moroni B. Harrison portrayed the inconsistency of professing belief in the prophecies of ancient seers and yet rejecting fulfilment of prophetic utterances during the present dispensation. Man is free, though he may limit the bounds of his liberty through transgression, stated Elder Edward M. Bunker. Faithful use of the power of the Priesthood brings far-reaching blessings, avouched Elder Archie L. Baird. Elder Zenas W. Bennett expressed satisfaction at being privileged to serve on a mission and bore a staunch testimony. Mortals are placed upon the earth to demonstrate whether or not they will do the will of the Lord; it is by overcoming evil and obeying God's commands that we fit ourselves for a higher sphere of activity hereafter; our salvation is made possible through the atoning sacrifice of Christ, our Redeemer—these were significant thoughts developed by Elder Seth W. Pixton.

Taking as his central theme, Christ's Church is reestablished on the earth, President James E. Talmage delivered an inspir-

ing address replete with lofty precept and vivid illustrations. While Latter-day Saints in no wise discredit the good accomplished by any organization framed and established as a result of the enterprise and initiative of man, whether it be called a society, an association, or religious body, we solemnly affirm on the basis of reason and scripture that there can be and is only one Church that can be authoritatively called the Church of Christ. To put forth the conception that there can be more than one is to set at naught the teachings of the Saviour and to disregard both the letter and spirit of scripture. The Church accords unbounded toleration to the beliefs of any religious organization, and fully recognizes that no good act will ever fail of reward; but we proclaim to the world that the requirements for entrance into the kingdom of God are as of old: faith in the Lord Jesus Christ as the Redeemer of the world, whole-souled repentance for sin, baptism by immersion by one holding authority, and the laying on of hands for the gift of the Holy Ghost. As to whether or not this Church is the Church of Christ, the fruits of "Mormonism" give glorious answer; but to those who doubt, the earnest invitation is extended to every nation, kindred, tongue and people, "Come and see."

A good account of the conference appeared in the *Blackburn Telegraph* of February 28th.

KENNETH A. NIELSON, Conference Clerk

BOOK OF MORMON EVIDENCE

(*Concluded from page 151*)

STEEL TOOLS FOUND

But now comes A. Hyatt Verrill, a veteran explorer for the Museum of the American Indian, and asserts that steel implements were known and used in America by the prehistoric race. An account of his recent marvelous discoveries in the wilds of Panama appears in the January issue of the *World's Work*. He has found, he says, the ruins of a mighty city, with, at one time in the long ago, a teeming population. He found sculptured pillars, some of which were seventeen feet long and nearly three feet in diameter, rivaling, it seems, in perfection of form and design some of the monuments of the ancient cities of the Mayas. On these pillars he found marks of chisels, not the irregular indentations made by pecking with a stone hammer, but clearly cut, delicate lines, evidently the work of hardened metal tools. And, as if to remove all doubt, less than two years ago he found, at a depth of five and a half feet below the surface, among broken pottery and embedded in charcoal, a steel implement, a piece of real hardened iron. Most of it had been destroyed by

corrosion, but the chisel-shaped edge was there, and it is, Mr. Verrill states, "so hard that it is scarcely touched by a file, and will scratch glass."

If this account is in accordance with facts, and there is no reason to doubt this, we have been given as a New Year's gift this centennial year of the Book of Mormon, an item of external evidence of the truth and of the divine origin of that book, the importance of which we may not even be able to grasp in a moment. And I believe more similar evidence will be found as the explorations proceed.

There are problems to the solution of which archæology offers no sure guide. But there are, on the other hand, some points which may be considered established beyond a doubt, by scientific research. Among these are the following:

1. That the Indians are *one race*—the American race—and not many races.

2. That in the culture of that one race several elements are discernible, and that East-Asiatic, Semitic and Egyptian are among these.

3. That the traditions point to an early exodus from the Old World, and then to numerous migrations from north, south, east and west, of families, of tribes, or several tribes united; the cause of the migrations being, sometimes to escape a conquering enemy, sometimes to find new hunting grounds.

4. That some of the aborigines were highly civilized, and that many of their great cities and buildings were destroyed by seismic disturbances and volcanic eruptions.

On all these points there is, I believe, general agreement; and it seems to me that they are in perfect agreement with the main outlines of the history of the Book of Mormon.

American archæology and ethnology have by no means said all there is to say on those subjects. But the scientists are diligently and conscientiously striving to find all the truth buried under the accumulated dust of ages. And their research is bearing fruit.

May I not suggest that we, as Latter-day Saints, read and reread the Book of Mormon with some of the diligence scientists are manifesting in their research? It may be necessary to do so in order to find out just what the sacred volume really does say, and does not say, on the history of ancient America.

When the scientists interpret their facts correctly, and we understand the Book of Mormon correctly, the perfect agreement between that record and archæology will appear so clearly that he who runs may read. And for that reason I say that the Book of Mormon is a miracle of literature. There is no other way of accounting for its existence.

HE WHO SADDENS at the thought of idleness cannot be idle.

FROM THE MISSION FIELD

Branch Conferences—Of the Portsmouth Branch, London District, on February 20th. District President Harold A. Candland and Elders Alexander J. Bryan and Elmer O. Zollinger were the speakers at the services.

Of the Sheffield Branch, Sheffield District, on February 20th. "Repentance" was the theme carried out in all services during the day. An interesting report of conditions in America was given by Sister Mary E. Gregory who has recently returned after a brief visit. President Raymond H. Haight and Elders James R. Bargh, George H. Bailey and Robert Briggs also gave addresses.

Of the Doncaster Branch, Sheffield District, on February 27th. Gospel themes were developed by President Raymond H. Haight and Elders James S. Chadwick, Clinton L. Mills and Thomas E. Paskins. "The Need of Revelation" was the subject of an interesting program given by the Sunday School.

Doings in the Conferences: *Liverpool*—In honour of Elders Z. Vernon Derrick and James K. Knudson, who have been honorably released from their duties as Secretary of the European Missions and Associate Editor of the *Star*, respectively, a farewell testimonial was held in Liverpool on March 1st. A program of music and readings together with fitting tributes to the departing missionaries featured the evening's entertainment. The Traveling Elders met with President James E. Talmage at Blackburn on February 28th. Each missionary reported the encouraging results of his past labours and expressed confident hope for future success. "Efficient Service—Liverpool" was the slogan chosen for 1927.

London—A convention of members holding the Aaronic Priesthood was held at "Deseret" on February 27th. Themes treated were as follows: The Magnitude and Meaning of the Priesthood; Duties of the Priesthood; The History of the Priesthood; The Aaronic Priesthood, Past and Present.

Norwich—A baptismal service was held in Norwich on February 13th at which two persons were baptized by Elder William G. Bennett and confirmed by President Clemuel J. Neville and Elder Grant M. Broadhead.

Nottingham—With commendable energy and initiative an energetic staff of missionary Elders are now publishing a weekly circular, "The Moroni Bugle." Official notices, doings in the branches, last minute snatches of news inserted under the caption, "Stop Press", and timely comment on current happenings, make up a circular of considerable merit. An enjoyable social entertainment was held in the Eastwood Branch on February 26th.

BEAUTY

Beautiful hands are those that weave
Bright threads of joy in lives that grieve;
Beautiful feet are those that run
On errands of mercy from sun to sun;
Beautiful lips are those that speak
To comfort the mourner and hearten the weak;
Beautiful eyes are those that glow
With the light of a spirit pure as snow;
Beautiful faces are those that seem
With a love like God's own love to beam;
Beautiful forms are those that grace
With gentle service the lowliest place;
Beautiful lives are those that bear
For other lives their burden of care;
Beautiful souls are those that show
The spirit of Christ where'er they go.

—Dudley Chase Abbott

DEATHS

Biggs—Olwen Pearl Biggs, 3 year old daughter of Brother Albert Biggs of the Welsh District, passed away at Varteg on February 18th. Funeral services were held on February 24th under the direction of President Thomas Biggs. The grave was dedicated by Elder Albert Brain.

Foster—On February 16th Sister Emily May Sims Foster, aged 35, died at Nottingham. Sister Foster has been an energetic worker in the Church for the past eighteen years.

Griffiths—Sister Edith Fanny Nixon Griffiths of the Derby Branch, Nottingham District, died of influenza on February 21st. Sister Griffiths was 59 years of age and has been a faithful worker in the Church for sixteen years.

Settle—Sister Agnes Davidson Settle passed away on February 18th at Seamer, Yorkshire, at the age of 90. Sister Settle has been a faithful member of the Church since her baptism in 1900.

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